

THE SUNDAY SCHOOL

LESSON X, SECOND QUARTER, INTERNATIONAL SERIES, JUNE 3.

Text of the Lesson. Math. ix, 35, 36; x, 8—Memory Verses. Chapter ix, 35-38—Golden Text. Math. x, 20. Commentary by Rev. D. M. Stearns.

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ix, 35. "Teaching, preaching, healing." This seems to have been His unvaried way. "Anointed with the Holy Ghost and with power. He went about doing good and healing all that were oppressed of the devil, for God was with Him" (Acts x, 38). As the Father sent Him so He sends us, and it is intended that the life of Jesus should be manifest in our mortal bodies (John xvii, 18; x, 21; II Cor. iv, 11). But He was ever filled with the Holy Ghost and with power, and this is too costly for the majority of Christians, for it means none of self, none of the world and a life wholly for Him.

36. "When He saw the multitudes He was moved with compassion on them." This means not simply sorry for them, but ready to bless them at great cost to Himself, even at the cost of His own life; yea, more than that, for He was ready to take their place as sinners and die in their stead, and this He did in due time. What are we ready for in the line of compassion that costs something? Two men stood by a third who was in trouble and in need. One of the two said to the third, "I am very sorry for you." The other of the two handed the poor man \$5.

37, 38. "Pray ye therefore the Lord of the harvest—that He will send forth laborers into the harvest." He had just said, "The harvest truly is plenteous, but the laborers are few." See what He said about harvest and reaping and sowing and fruit unto life eternal in John iv, 35-38. This seems a little strange, for the field is His, the harvest is His, and why is it that we are to ask Him to send laborers into His harvest field? He makes us joint heirs with Himself, laborers with God (Rom. vii, 17; I Cor. iii, 9), and we are expected to be interested in the field with Him. Father, Son and Spirit have made us one with themselves—that is, those who have received the Lord Jesus as their Saviour—and they are ever saying, "Whom shall I send and who will go for us?" But how few reply: "Here am I. Send me" (Isa. vi, 8).

x, 1. "And when He had called unto Him his twelve disciples He gave them power against unclean spirits, to cast them out and to heal all manner of sickness and all manner of disease." Compare Mark ix, 13-15; vi, 7; Luke ix, 1, 2; and see Luke x, 9, concerning the seventy whom He sent forth. The disciples in Luke ix, 1, and by all His teaching were not qualified to be His witnesses until they were filled with His Spirit (Luke xxiv, 49; Acts i, 8). In verse 1 they are called disciples and in verse 2 apostles. It seems to me that the distinction between believers—disciples and apostles—is very simple and clear. All who truly receive Him are believers and saved (John i, 12; iii, 16). To be a disciple means to give Him pre-eminence over father, mother, son or daughter or one's own life (verses 37-38; Luke xiv, 26, 27).

5, 6. "These twelve Jesus sent forth." Notice that they were commanded not to go to gentiles or Samaritans, but only to the lost sheep of Israel. In chapter xv, 24, He said, "I am not sent but unto the lost sheep of the house of Israel." If we would understand His teaching, we must notice that until Israel rejected and killed Him the good news was chiefly for them, but after His resurrection He commanded that all everywhere should bear His name (Math. xxviii, 19; Luke xxiv, 48; Acts i, 8). His purpose stands and shall be accomplished that the world shall be blessed through Israel (Isa. xlvii, 6; Rom. xi, 12, 15), but while they are as a nation scattered and desolate, because they rejected Him as their Messiah, He is gathering from all nations a people for His name who shall in this present time glorify Him and then reign with Him forever (I Pet. iv, 11; Rev. x, 10). Those who are willing to be wholly His, as His faithful witnesses, must be content to be as sheep in the midst of wolves and must learn to be wise as serpents and harmless as doves, not fearing to die for His sake.

7. "And as ye go preach, saying, The kingdom of heaven is at hand." Thus preached the Baptist, and the Lord Himself, and the twelve and the seventy (Math. iii, 2; iv, 17; Luke ix, 2; x, 9), yet the kingdom did not come and in Luke xix, 11, we read that He spoke a parable to them, because they thought that the kingdom should immediately appear, in which He told them that it would not come till His return from the far country. From Acts i, 6, we learn that it had not come at His resurrection nor up to the time of His ascension, but from Acts iii, 21, we learn that it will come at His return from heaven.

28. "Freely ye have received, freely give." They were to work miracles in His name, the Lord thus confirming their testimony. It is also written in Mark xvi, 20, that after His ascension "they went forth and preached everywhere, the Lord working with them and confirming the word with signs following." All that God gives is freely given, and through His redeemed, to whom He has given freely, He desires to give freely to others.

CHRISTIAN ENDEAVOR.

Scripture for the Week Beginning June 3.—Commentary by Rev. S. H. Dwyer.
Theme.—How to be a good neighbor—Luke x, 25-27.

THE PARABLE.

The parable of the good Samaritan was called forth by the question of a lawyer, not necessarily a malicious question, as to eternal life. Christ asked him the law. He replied, "Love God and thy neighbor as thyself." This was approved, and he was told to do it and he would have life. Trying to evade the personal application of the law, he asked, "And who is my neighbor?" The reply was this parable, in which the true spirit of neighborliness is set forth. Christ taught the lawyer what it was to be neighborly—more than who a neighbor was. A Samaritan, probably a Jew, fell among thieves on the dangerous road from Jerusalem to Jericho and was left half dead. This was not an unusual occurrence, and Christ may have recalled what actually occurred. A priest appears, sees the dying man and passes by on the other side. A Levite comes, looks upon the man, who aggravates his selfishness, and also passes by, when a Samaritan appears upon the scene. He is of different nationality and religion from the injured man. He belongs to a race who have no dealings with the Jews and between whom there is mutual hatred. But he thinks not of this. He sees before him not a Jew, but a fellow being in need of his sympathy and his help, and "he has compassion on him." His compassion is practical. He provides for his present and future needs. In answer to Christ's question the lawyer acknowledged that the Samaritan was neighbor to him who fell among the thieves. "Then Jesus said unto him, Go and do thou likewise."

THE INTERPRETATION.

The explanation of this parable as applied to man is easily made. But many of the church fathers and reformers have been wont to see in the good Samaritan a higher than man, even Christ Himself, and not without reason. Man overcame by Satan in the garden of Eden is well typified by the man who had been left half dead by the thieves. The priest and the Levite represent the law which could not save the half dead man. Then Christ comes along—the true Samaritan—has compassion upon fallen humanity, and at great sacrifice—the sacrifice of Himself—He rescues and saves him—a beautiful picture of Christ's neighborliness and one that should inspire the true spirit of compassion and benevolence in us. We should do unto others as Christ has done unto us.

THE APPLICATION.

This parable teaches us most forcibly "how to be a good neighbor." It does not define the word neighbor so much as it tells us how to be a true neighbor. It teaches us to see in every needy man whom we can help a neighbor. It utterly disregards caste, whether national, religious or social. It obliterate all idea of distance, color or position. If we see a man in need, in want, and we can help him, we are not to inquire, "Is he of my family, my church, my nation, my color, my society?" but we are to see in him a fellow human being in need and are to ask, "What can I do to relieve his need?" And if this is true of the physical wants of men how much more it should be true of their spiritual wants! Millions are still out of Christ and spiritually half dead and dying. Their very helplessness appeals to us. They are our neighbors, whether in China, Africa or America. Are we playing the part of a Samaritan toward them or the part of the priest and Levite?

THE PRAYER MEETING.

Let the leader explain the parable and then have an open voluntary discussion of the topic.

BIBLE READINGS.

Lev. xix, 18; Prov. iii, 27-29; Hab. ii, 15; Math. v, 43-48; vii, 12; xxii, 36-39; xxv, 31-40; Rom. i, 14-17; xiii, 7-10; Eph. iv, 25.

OUR COLORED CITIZENS.

Rev. E. J. Simpson, of Providence, delivered an excellent address to the graduating class Tuesday eve.

Earlington has begun to realize that there is not enough power in ribbons, lace, pretty hats and broadcloth to elevate men and women. It takes the blood of Christ.

One striking feature of the commencement was, there was not a display of dress, but brain.

Mayor Burr made impressive remarks on presenting the diplomas Tuesday evening.

Miss L. B. McCreary returned to her home in Columbia, Tenn., after rendering valuable service in the public school.

Had it not been for the timely aid

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HANDS
To Stop Falling
HAIR
To Beautify the
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of Misses Hawkins and McCreary, the trustees, and St. Bernard Company, we would have had no graduates this term.

Did you know—

That sin is a double disease? It pollutes the soul and poisons the outer life, hence it takes a double cure?

That in many instances we need three baptisms—viz., water, common sense and Holy Ghost?

That those who look on that Sunday ball game are as guilty as those that play?

We are having another invasion of Hopkins county, by members of the U. M. W. from Indiana, under the direction of Mr. Van Horn. These creatures have not invaded Hopkins county to earn an honest living; but they come to intimidate and force, if possible, the free mine workers here to quit work and accept a promised (?) support. All men know what the promise of a U. M. W. amounts to. Barnsley, Oak Hill and Carbonate men who quit work are in evidence—wives and children hungry and in rags. Thousands of miners in the Southwest can testify to the value of a promise of a U. M. W. It is not worth one cent on the dollar. About one year ago, a number of

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colored men invaded Evansville from Hopkins county. They did not go there to insult and abuse honest men, they went there to work at wages satisfactory to themselves. The U. M. W. and their friends met these Hopkins county men in the middle of the night and attempted to assassinate them. You all remember the circumstance. These invaders from Indiana evidently have great belief in the Christian character of the Hopkins county miners, evidently expect them when struck on one cheek to turn the other also.

Let's investigate the fellows sent to us from Indiana to manage our affairs. One William Bradley, colored, once a "loach-leg" school teacher, never a miner, never a success in any honest effort to make a living. He tries to live by working his mouth, not by his hands. He talks to the Sunday-school children, a hypocrite of the first water, and now sold body (a big one) and soul (a very little one) to the U. M. W., whose acts are always to put their colored members at work in the ditches and by ways. Another distinguished emissary came with Bradley, Rufus Johnson, who with Jim Bell, another black man, made speeches in the park at Evansville last year, denouncing in the vilest way the band of honest men who stood by John Ingle, with guns in their hands to protect themselves in the right to work for whom they pleased, the right every American has. Ask Rufus Jackson who shot down those Hopkins county men? He may tell you.

Then comes Jim Shelton's dishonored son of a worthy family. He can tell you how he took employment with Jno. Ingle to get drivers, and how he worked one day, then sold himself, body and soul to the U. M. W., or to the d—l. How he came to Madisonville, employed by Van Horn & Co., to do the honest mine workers in Hopkins county wrong. Ask Jim who shot down the colored men from Hopkins county.

Now, Mr. Van Horn, Kentucky miners are quite competent to attend to their own affairs; they do not need help from Indiana. That corporation fund of \$25,000 had best be sent to your starving dupes in the South West, now living on less than 42c. per week, who need it far more than do the miners of Hopkins county who earn honest livings and spend their earnings on their wives and children and not on walking or high-priced officials of the U. M. W.

The Hopkins county miner will not sell his family, churches, schools, libraries, securities, his self respect, his manhood, to a greedy, corrupt, lying, selfish and tyrannical organization like yours. Hopkins county miners are MEN, not THINGS.

MORTON'S GAP.

Rev. Stroud filled his regular appointment at the M. E. Zion Church Sunday and Sunday night.

Rev. D. G. Graddy preached at the Baptist Church Sunday night.

Mrs. Mary Smith, of Hecla, is visiting Mrs. Ella Patterson.

D. G. Graddy, who has been going to school, is coming to make this place his home.

Toney and Lance Rasco, of Earlington, visited here Sunday.

Arthur Boddy was in the city last Sunday.

Several of our citizens have gone to Murphy's lake on a fishing trip.

Mrs. Ella Murphy is improving.

Hugh Board is visiting here.

Roy Sharber has returned home St. Louis.

A TIMELY HINT.

You should be wise and see that your blood is rich and pure and your whole system put in a perfectly healthy condition by the use of Dr. Carleton's German Liver Powder. Then you will be free from malaria, typhoid fever, colds and the grip. Dr. Carleton's German Liver Powder is the best medicine money can buy.

For your Cold try Dr. Otto's Spruce Gum Balsam. Price 25c and 50c a Bottle.

For sale by

St. Bernard drug store.

Lexington, Ky., May 30.—The stakes for the Kentucky Trotting-Horse-Breeders' Association 28th annual meet in October close June 1. The stakes aggregate \$50,000 the Kentucky Futurity being \$16,000.

CURED A RUNNING SORE.

"I had a bad running sore on my breast for over a year," says Henry Richards, of Willseyville, N. Y., and tried a great many remedies, but got no relief until I used Banner Salve. After using one half a box I was perfectly cured. I cannot recommend it too highly, and will never be without it in the house." Campbell & Co.

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